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The Chicago Theological Seminary

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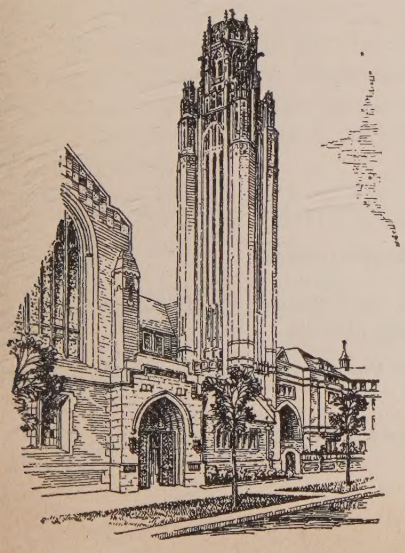

EIGHT YEARS OF RELIGIOUS DRAMA

By FRED EASTMAN

Alumni Notes and Book Reviews and the

Hammond Library Extension Service Bulletin

C.T.S. on the Air

Radio Broadcast of Matin Services

Through the courtesy of the University of Chicago Radio Department, the Seminary has been broadcasting its early morning service since the first of October. This Matin Service, which has been conducted by the students for nearly two years, on their own initiative, is thus available as a period of morning devotions for our entire Seminary family.

It comes at 7:45 to 8:00 (Central Standard Time) each morning except Sunday. We invite all who read this to share with us in the fellowship of the Matin Service. The leaders will be chosen from both the student body and the faculty.

The service will come to you over WIND. This station operates from Gary, Indiana, on a frequency of 560 kilocycles, near the top of the dial. Reports from those hearing the service will be very greatly appreciated, together with any suggestions or comments as to its value or possible improvement. It should be understood that this is not a professional broadcast directed primarily to the radio audience, but rather a simple service of worship in our own chapel for our Seminary family and friends.

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

Volume XXIV NOVEMBER 1934 *Number 4*

The Greatness of the Human Spirit

Baccalaureate Sermon, June 10, 1934

By ALBERT W. PALMER

Text: "What is man?" Ps. 8:4.

THE Psalmist did not suffer from any modern inferiority complex about the insignificance of man. Harry Elmer Barnes is quoted as saying that, "astronomically speaking, man is almost totally negligible." The Psalmist would have appreciated George Albert Coe's dry rejoiner that, "astronomically speaking, man is the astronomer!"

We seem to have recovered God in recent years; perhaps now we can go further and recover the soul. The best philosophy of our day looks out into the universe and recognizes a process of integration and purposive activity and, in its highest reaches, has faith to believe that "the highest in value is also the truest in reality." Recognizing that life involves a constructive and creative relationship and interaction with our environment, it teaches that we must adjust ourselves to the living God.

But what have we to adjust? Ourselves! And what are we? What is human personality? What is man? Let me suggest a rather rough-and-ready definition, or at least description, of human personality. It is an invisible unit of being normally functioning in a physical body and possessing (1) consciousness, (2) intelligence, (3) a sense of moral and aesthetic values, and (4) creative power and activity. It may not always possess all of these things at once nor in equal balance, but, by and large, that is a picture of a human personality.

We can speak thus definitely about it because, after all is said and done, personality is the thing we know best of all. All the rest of the universe is external to us, but personality we know intimately from within—we have ring-side seats! Indeed, more than that, we are the prize-fighter himself!

But "we have this treasure in earthen vessels." Personality, as we know it, seems bound to the body, a frail machinery made up of ninety-seven cents' worth of rather ordinary chemicals, arranged in a delicate intricate order easily thrown out of adjustment—"a peripatetic chemical laboratory driven about by a sex impulse," as Shailer Mathews once humorously described it.

And yet, difficult and unsatisfactory as this bodily vehicle is, capable of relatively little improvement and often betraying

us in critical moments, we do, nevertheless, dominate it. The little girl who heard a sermon on "I keep my body under" and reported the text to have been "I keep my soul on top" had the right idea and must have been listening to a preacher with a constructive emphasis.

But there come times when, in spite of everything, we rebel against the body and cry out with Paul: "Who shall deliver me from this body of death?" When the body humiliates us or betrays us or blocks our hopes and frustrates our dreams, when we see it slowly wall-in the glowing and radiant personalities of friends we knew so well behind the imprisoning barriers of disease or old age, and when at last it fails to function altogether and we look upon it in the mysterious unresponsiveness of death—then we cry out against the body and its tyranny, and we feel with a poignancy that will not be denied our utter necessity of some philosophy of life which shall rescue the personality from the break-down of the body.

As a basis for such a faith that personality is greater than the body let us pass in review its great and compelling qualities.

First of all, human personality is endowed with the power of intelligent creative control of nature. Man is not a mere passenger or victim of the cosmic process. He comprehends it. He is the astronomer! He explores, measures, analyzes, formulates, and even predicts concerning it. And, beyond all this, he manipulates it to his own ends. He has "dominion" over the world of nature. He disturbs the metal deep within the mine, rolls it out and molds it into a cylinder: a cannon, a water-pipe, an organ, or a telescope!

But this intelligent creative control is itself in turn controlled by its apprehension of a moral order and its obedience to moral ideals. Walt Whitman somewhere wrote of how readily he could turn and live with the animals, that none of them made him sick talking about his sins. But Walt would not have stayed very long with the animals! The moral idealism in his best poetry would have sent him back to humanity in a hurry! This sense of moral obligation has been not a little blurred of late by the emphasis on relativity. Folk ways and mores change, we are told, and no moral code is of permanent validity—polygamy is moral in one situation and monogamy in another—and so what becomes of the moral law? But when you test your action in any situation not by an external and necessarily developing code, but by this deeper question: "What will this action do to the human personalities involved? Will it lift them or degrade them?" then your difficulties disappear and you confront an inner and unanswerable moral imperative that bids you do nothing to break or degrade the soul. If you have once realized what monogamy really is and really means, then polygamy is not for you.

Akin to this moral imperative, to which human personality responds as the magnetized needle seeks the north, is the parallel imperative of beauty. What is beauty? It is light-waves broken into a great ocean of color in a sunset. It is vibrations beating upon the ear in orderly arrangement, as in music. It is balance and relationship and harmony in outward forms, as in architecture. Above all it is an idea, whatever be the medium of its expression, which lifts life out of all that is sordid and defeated into new levels of the ideal. Perhaps I can make this clearer by an illustration. Take Shakespeare's Sonnet XXIX:

When in disgrace with fortune and men's eyes,
I all alone beweep my out-caste state,
And trouble deaf heaven with my bootless cries
And look upon myself, and curse my fate,
Wishing myself like to one more rich in hope,
Featured like him, like him with friends possessed,

Desiring this man's art and that man's scope,
With what I most enjoy, contented least;
Yet in these thoughts, myself almost despising,
Haply I think on thee, and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate,
For thy sweet love remembered such wealth brings
That then I seem to change my state with kings.

The human personality that can write or respond to a sonnet like that has something within attuned to beauty and never capable of being reconciled to its betrayal.

All these qualities of personality converge in its outreach toward God. However great it may be it always feels its incompleteness. It cries in every tongue when face to face with the great pageant and mystery of the universe:

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee—
And Thou, O Lord, art more than they!

This is one of the permanent characteristics of the human spirit at its best—this need of God and of recognition and reconciliation to him. All atheisms are only interludes between lesser and greater conceptions of God. They occupy only that period when the half-gods go and the gods have not yet arrived. "Religion," a great novelist has said, "is the first thing and the last thing; and until we find God and are found of him, we begin at no beginning, we work to no end." It is one of the encouraging facts about our age that it seems to be very actively rediscovering the presence of the living God within the cosmic order.

He seems to hear a heavenly friend,
And through thick veils to apprehend
A labor working to an end.

All this is more or less descriptive of the human personality objectively considered —from the outside looking in—what a man from Mars might deduce from our behavior. Let us now step inside the personality! What does it feel like to be a human soul? What does the individual personality know itself to be?

Well, first of all, an adventurer! Our great drive is the emotion of the ideal. We are always stirred, like Kipling's Explorer, by the everlasting whisper day and night repeated that there is "something hid behind the ranges" which is calling to us. Hope, creative activity, progress, salvation: these are the words written on our banners. Take them away and the procession of life has no meaning for us. Even when we violate or repudiate this emotion of the ideal we cover it up by rationalization or cynicism. But in vain. We know now that cynicism and pessimism are only the craters of an extinct volcano, and at heart we long for the earlier fires of a great ideal.

In the second place, the human personality is ever a lover. True, Whitehead says that "religion is what a man does with his solitariness," but after all *what* does he do with it? He seeks some better and more complete adjustment to the universe and especially to his fellow human beings—that most inescapable part of the universe to him. The personality is never permanently alone. This is why you can never separate the social gospel from the religion of individual redemption. Personal religion must find its fulfilment and its highest value in a social experience. If it does not yearn over broken and betrayed humanity, it has lost its authentic human quality.

And so the soul, as we know it from within, is not only a lover but a healer, a helper, and a savior. It cries out over every soul:

Would I in my impotent yearning do all for this man,
Yet doubt he alone shall not help him who yet alone can?

Why did the doctrine of hell break down? Read *Gunga Din* and you'll see! If a water-carrier has the spirit that would slake the thirst of poor lost souls in hell, then the age that can conceive and recognize its kinship to Gunga Din can never accept an endless fruitless hell again. And this social motive is just in its beginning. Man's sense of saviorhood, heretofore limited to his own children, or at most his class or nation, now in our age bursts the barriers of race and class and yearns over all mankind.

How do I know that the soul is an adventurer, a lover, and a savior? The proof is ever present: Whenever and wherever the human personality has untrammeled expression in these ways, there comes a great release of energy and joy. Life is felt to be truly fulfilling itself. When these expressions are repressed or denied, tragic maladjustments come. Death is the most complete of all these maladjustments, and hence the persistent conviction of immortality, of some survival of the highest in value as truest in reality, an irrepressible conviction that "the excellent at last becomes the permanent."

Members of the graduating class, I commit to your care, as ministers of Christ, the souls, the personalities, of men. Have faith in the greatness of the human spirit. Lead them into great adventures! Love them! Open to them the ways of loving service to others! Release them to the joy and exuberant energy of a life in tune with God! Touch them with immortality! Do this by revealing a life so full of beauty and boundless possibilities that this life and this body will be utterly inadequate for their fulfilment!

The Gospel According to These Times

By ALFRED W. SWAN

[*Dr. Swan, minister of the First Congregational Church at Madison, Wisconsin, delivered this fantasy at the Commencement Exercises of the Seminary on Tuesday evening, June 12, 1934.*]

TO TELL the Old, Old Story is the wandering minstrelsy with which we in the ministry are smitten. I propose, therefore, that we pass before our imaginations some portions of the Story as it might have run, had the Figure appeared in the shifting scenery of these confused and troubled times. Into the mirrors of today, with all the distortions their flaws will make, we shall look to catch a glimpse of Him that was, and is, and shall be evermore, yet whom we see but fleetingly in the Now.

It will not be easy to do this; for it discloses the nakedness of our souls and the paucity of our thought. The spiritual poverty of this period will appear in the measure of its incompetence to appraise completely One of such proportions. Yet no impertinence is intent, as we conceive imaginatively how this Personality might have walked through this century of ours.

Advent

The mother, reared in the country, had come to town, and had once clerked in a five-and-ten. Her face was as lovely as that of the madonna pictures she sold

across the counter. Her imagination was pure, and her devotions to her church were faithful.

The husband was a structural steel worker, not educated beyond measure, but with a heart as loyal as his hand and eye were steady.

When the Child came, hard times had fallen on them. Foreclosure had forced them from the little white house in the suburbs where the grass grew green; and the Municipal Housing Corporation had assigned them to an old tenement in the lower part of the city. It was a crowded place, and there was no room for babies to be born there. So it was that He was born in the charity ward of the City Hospital. No lovely layette awaited Him, as the little mother with the lovely face had dreamed of, but He was wrapt in the sufficient swaddling bands that the Tenth Ward Sewing Circle had given the Red Cross Society.

Now it happened that the night that He was born some workmen in the next block were repairing a leaky gas main in the street. At midnight, when they had twenty minutes on the surface for lunch, some nearby church bells chimed out a familiar chord or two. One of the workmen, savagely biting a corner off his sandwich, said, "A lot of use the churches are! All their talk is hooey about Anyone to do us any good down here." But a blond giant next him said, "Who knows? In the hospital there at this very moment some child may be aborning, who can lead us up and out of this." And there was a bit of wistfulness in his blue eyes, as he looked up at the illuminated clock in the church steeple by the chimes, eternally marking time.

That week there was a medical convention in the city. Some of the delegates visited the charity wards in the hospital. Coming upon the Infant Boy, they appraised Him as a perfect specimen and a very beautiful case. Then most of them passed on, save three or four of the older and wiser men who stopped beside the young mother. One said, "Every life is a new beginning. Its destiny is in the stars. Who knows that this Life of your life may not bring us to new things? May He always bring you joy, along with pain."

The little mother pondered these things in her heart and was certain that God's Gift to her was different from that given through any other mother to the world. But it was like a sword thrust in her heart to think this little armful of pinkness and warmth should ever go out into the world of bullets and blood.

The night that He came 130,000 people in another city paid $2,000,000 to witness two healthy brutes batter each other about between the ropes of a squared ring.

When the little mother with the lovely face was strong enough, they sold what furniture they had, bought a $50 Ford, and went to Florida. Work was a little better there; it was in the boom days, and hotels were in the building.

Preparation

Two years later they were able to make their way back to the neighborhood of the little white house with the green shutters.

There the Lad grew a sound body matched by a good mind. But most noticeable among His characteristics was the loyalty He elicited from His companions. The neighbors approved Him, too, and wished Him well, when He made the unusual adventure of going away to school.

At the university He got a good start, although He annoyed some of the professors by asking questions which the traditional courses had not anticipated. But the liberal doctors of philosophy were delighted to find an original and inquiring mind, and they encouraged Him in His quest for truth.

He was active in the religious organiza-

tions about the campus, and carried His idealism like plumed colors. Some of the fellows called Him "Galahad." He was not certain that they meant it as a compliment.

He disappointed His parents one time by spending a spring vacation at a student religious conference, when they thought He ought to have come home. They told Him so; but He wrote back that He was interested in what God was doing in the world.

He never got beyond the sophomore year. His father was killed that summer by a falling I-beam on the 52-story Trust and Security Building. Thereafter the Youth must work to support the little mother, and send the others to school, four brothers and two sisters. By the time they were through He was thirty and too old to go back. But he had learned a good deal about labor and the heavy laden, and debts and debtors.

Awakening

That year He visited a boyhood friend who was conducting a social settlement in a nearby city. His techniques were rough and ready.

He said, "The first thing is to get these people clean." When the boys and girls came to the play periods they were provided with good showers. He found that the first thing necessary in the rehabilitation of families near the poverty line was to clean them up. Give a man a shower and a shave and a new suit of clothes, and he had new heart again.

The settlement house worker had a proverb all over his place: *Cleanliness is next to godliness*. He made a wry smile at it every once in a while.

"That's what this whole city needs," he would say. "We need to abolish the smoke menace, and sand-blast the buildings, and scour up the alleys. Then we'd have some beauty, and health; and we'd have less poverty and sin." This was unconventional teaching, but people understood it easily.

His boyhood friend and visitor understood it too; but He saw its deeper meanings. He saw here a parable of the profoundest needs of society and the human heart.

He wandered around dreaming about it quite a while, and made a subscription to His old friend's work.

A new light came into His own face. Some said He had a Messiah-complex. But He said He felt a sense of mission.

Decision

He saw he would have to think this through. So He went up north on a camping trip alone for a month. There in the solitude He let nature and what He had seen of life talk to Him. He saw the poverty stricken farms in the rocky country thereabouts. He might now give Himself to the tasks of discovering and teaching how to make two blades of grass grow where one had grown before. But further thought warned Him that it was possible to improve methods of agriculture, until the surplus crops glutted the markets, and gave the manipulators the better opportunity to beat both producers and consumers. So He abandoned the idea of turning the rocky soil into bread.

Then it occurred to Him that He might get into the movies and sensationally dramatize the yearning that was in Him. And in His heightened imagination He saw the millions gazing at Him and applauding. It was an intoxicating dream. But some inner premonition warned Him that the heights to which the stars in moviedom ascend are matched only by the depths of oblivion to which they quickly come. So He abandoned the idea of a theatrical career.

Then some heroic impulse in Him suggested that He work His way to leadership

of the masses, and by direct action wrest control from the predatory interests by force. With inflamed imagination He saw the pageantry of armies with banners, with Himself gloriously at their head, sweeping victoriously forward with the workers of the world that know no nationality, till all the nations of the earth were His. So diabolically intense were these urges in Him, that He almost succumbed to them. But then He remembered the pictures of mutilated bodies He had seen that armies of other days had left, and the after-wave of debt, and the immedicable wounds of hate left in every war-swept period of history. And just in time He put away the great temptation from Him.

And then it came to Him as He lay there on the sandy beach of the lake, with the wild life all about Him, and with sensibilities heightened from His long vigil: Life here in nature is not only struggle; it is mutuality, too. The life of one kingdom ministers reciprocally to another; without this the whole process would stagnate in an hour. "I will go and teach and live this principle of mutuality and love in all its implications." So it was that the voices of ideals spoke clearly to Him in the midst of untamed nature.

Incident

He came back to His home town, and went to church one Sunday. When it was discovered that the regular teacher of the adult class was absent, He was asked to teach it. It was the Fourth of July, and He began to say it is evidence of God's manifold love that no nation has been left without witness, for the history of every nation contains heroes. He intimated that to Russia Lenin was at once a Washington and a Lincoln. Several hundred-per-centers in the class murmured in themselves, not audibly. But at the next church school staff meeting it was quietly decided that the selection of substitute teachers should be under supervision of the committee on personnel.

After that He moved His mother, who, though she did not fully understand Him and was sometimes troubled about Him, yet stood by Him, when His brothers thought Him a little queer, bringing her to a larger city beside an inland lake. There in the heart of a busy trading area He made His headquarters for several months.

He gathered a small group of men about Him and communicated to them His ideas and enthusiasms. His method was as much a personal contagion as specific instruction. But it had content, too.

Others came to hear Him often. On one occasion in a great stadium He spoke to thousands on the nature of good citizenship in the great society. They hung upon His words and asked for more. He spoke with that freshness that authenticates itself, and is not after the fashion of those who only quote.

One Sunday He organized a picnic for the children of the orthopedic hospital and took them all out to the city's finest park. At the ministerial association the next day the fathers and brethren debated why He should have chosen the Sabbath for the outing. They forgot that that was the only day He could get enough cars to take them on their lark.

His personal presence was magnetic. When He walked through a hospital ward, smiles appeared in the wake of his shadow. Many said they instantly felt better. Stories were whispered about that He could heal. He was afraid of becoming associated in the public mind with the quacks and astrologers who claim to do that kind of thing. So He was obliged to tell His friends not to circulate such reports. The more He asked it, the more they persisted, thinking they were doing Him a service.

During a food shortage in the city, He

organized soup-kitchens near the stock yards. He began with the stale loaves the bakeries would give Him and the culls from the fish markets, and soon was feeding four thousand men two meals a day. They tried to make Him national food administrator; but He turned the work over to one of His junior associates, and set about to find the underlying causes of poverty and famine.

The labor unions were for Him for a while, but they got tired of His talk of dreams. What they wanted was incisive action. So they voted Him out of His old union. He went on speaking and writing. The pessimists were horrified, and the conservatives were shocked.

During a financial panic the banks went to the government and pled for relief, and the government poured in hundreds of millions of dollars to keep them open. But the banks went on foreclosing mortgages on small property owners. He sat down and wrote an article about it, pointing out the inconsistency of being forgiven debts in the millions and not being willing to forgive debts in the thousands. The banks didn't like that very well. But the president heard about it and liked it so well he issued an order forestalling foreclosures on homes, and putting the resources of the government behind the small borrowers as well as the large. What the people thought of the banks is not usually uttered outside the language of the Imprecatory Psalms.

He took a special delight in telling of a negro who, when driving on the Lincoln Highway, was forced into the ditch by a carload of drunks. He lay there pinned under the crumpled steering wheel. A preacher came up, slowed down, but having barely time to meet his engagement with an ecclesiastical assembly in the next city and feeling sure that others with more time would soon be along, he stepped on the gas and sped on. A claim adjusting lawyer drove up; but when he saw the wrecked car and how rusty and worthless it was, he knew there were no fees to be had from a damage suit there. So he too hurried on. But a little Jewish traveling man drove up and stopped. He pried open the door of the ditched car, dragged the unconscious negro out from under the broken glass and laid him on the grass in the ditch. Then rearranging the sample cases in the back of his own car, and covering them with a blanket, he placed the injured man in the improvised ambulance bunk, and took him to the hospital in the next town. After reporting details to the police station, he went on about his business. The people didn't like that story very well, when He first told it, though afterwards it came to be a famous tale.

One day the citizens' civic society called a public meeting to consider how the salacious movies could be cleaned up. After an hour's discussion that got nowhere, He arose from His seat in the back row and said, "I move that a special committee be formed of persons who will first make affidavit that they have never attended a salacious movie." When no one seconded the motion, and the silence grew prolonged and awkward, to relieve their embarrassment, He walked out of the meeting. No action was taken.

He had friends among the children of the neighborhood for whom He made willow whistles. With a mouth-organ He would play a merry tune, to which the little ragamuffins would gaily dance. Then suddenly He would shift to a minor refrain that would bring them to His knee, solemn eyed and sad.

Conflict

One day He suddenly resolved to leave the Middle West and take His message to the Financial East. His best friends tried to dissuade Him. They said, "What do you know about economics?" His mother

said, "O my Son, You will break Yourself against a stone wall like that." For a moment He doubted within Himself, whether He should go. But on His final resolution to do so, a few of His most loyal companions proposed to go with Him. One of them had business connections in the East.

From an evening ferry approaching across the bay He saw the myriad lights of skyscrapers and tenements. When He thought of the might and money in the mass of steel and granite, His heart went weak as water in Him. Then beneath the towering turrets He saw that lower lights were burning, where folk lived along the water-front. And He wept within over the children who play about the docks, and whose mothers have no time to brood them.

For the next day which was Sunday, He had accepted an invitation to speak in the one church in the lower end of the city, where it cringed like a midget amidst the mighty towers of Babylon. His fame had sufficiently preceded Him, that a considerable concourse gathered to hear His message. It was a Palm Sunday, and a choir of children bearing green paper fronds, blessed by the cleric in charge, sang cherub-like of sweetness and light.

When the morrow came the place of prayer was deserted for the castles of the robber barons. He moved among them until He came to the Greek Temple, which is the Treasury, from the steps of which He began to address the throngs that crowded by. He said a new day was come with an economy of abundance of the things of life for all. Among the milling multitude some jeered: some said it was a dangerous doctrine; others secretly applauded. After a time a policeman came up and said, "Move along!"

The few friends that had accompanied Him stayed with Him at a small hotel. One evening, when they had finished dinner, in a private dining room, He noticed that the chair of the member of their company who had financial connections in the city was vacant. Scarcely had they risen from their places, when a crowd of men with black sheets over their heads and shoulders came crowding into the room. His friends upset their chairs in their haste to hide behind the portières or get to the fire-escapes. He was calm and said, "I am the one you want; let these others go."

He was seized, forced outside, and thrust into the back seat of a car between two men with automatics. The car was driven at high speed to a side street, where an abandoned church had been converted into a hall, whose central symbol was the flaming sign of the crooked cross, the twisted Swastika. Below the black hoods of the men crowding into the room could be seen Sam Brown belts, ammunition, and substantial gats. He was stood up in front of them.

A first questioner quite evidently was a clergyman. "What do you believe in, young man?" he said. "I believe in myself and my mission," the answer came. "What, you believe in yourself! Blasphemy!" "But I believe I am a son of God; the New Testament says, we are all sons of God." "Heresy," cried the inquisitor. "Anyone who believes in Man like that, does not believe in anything more than Man. You are an atheist!" he barked with malevolent enthusiasm, and slapped Him in the face.

But another prosecutor coming forward, thrust the first aside and said, "You are a revolutionist, are you not, and are trying to destroy the government?" "No, I am not trying to destroy. I am trying to prevent society from destroying itself. I am no revolutionist, or I would turn every Legion hut into an office for recruiting storm troops. But all they that take the sword perish with the sword." "How do you expect to save Society?" his examiner

inquired. "With love," He simply said. Whereat the room broke into uproarious laughter. "That's a hot one," and, "Tell it to the Judge," they yelled. "I shall," quietly He said.

And after that He said no more, but stood there silent before their insults and abuse. One of His friends who had crept up warily and was peering in through a window, saw Him there and the look upon His face, and afterwards said he never saw the like before nor since.

When they could not make Him talk, someone whispered loudly, "Let's lynch Him." It was as if an explosive fuse had been lit and hissed all through the room at once. In the moment before the concerted rush the Object of their passion closed His eyes, and the observer on the outside could read His lips in prayer, "Is this the way it comes, O Lord? Not My way, but Thine." And then they rushed Him off His feet and dragged Him out.

A caravan of cars drove out the back streets to the Central Park, where trees were plentiful about. By the light of an arc lamp He saw His mother at a distance. How had she come there! He threw one look of love at her; and then a friend who was with her tried to draw her from the scene.

But the mob was pulling the clothes from Him now, and before His very eyes they began to shoot crap to see who would get His coat. Someone tried to force a drink of whiskey down His throat.

Others grabbed a negro boy, on his way home from midnight elevator service, tossed him the end of a rope and told him to shinny up a tree before they filled him full of lead. With terror in his eyes and sympathy in his heart he did as he was forced, dropped to the ground and ran out of the park, unable ever to blot from his memory the tragedy in which he had been so unwilling a participant.

The mob was busy with its Victim now. As the noose was thrust about His neck, He prayed with pitying passion, "O Lord, forgive them; they don't know what they do."

Then angry hands at the other end began to jerk the rope, and quickly strung Him up.

The while a storm had been coming thunderously near. Now lightning flashed revealing to each one every other's face. Men began to slink toward their cars. The rain poured down in torrents. Again the lightning flashed and all the lights went out.

On each anniversary of this event a few people, who remember, gather at this spot and retell the story to one another, and pray that it may not be again, and that He shall not have died in vain.

It is a mystery to them why, if God is love, it is this way that Man's emancipation must be bought. But from their memorial observance they draw strange strength victoriously to carry on.

Epilogue

This has not been a story of the life of Christ; it has been pathetically far from that. It is only, by way of parable, some portions that can be comprehended in the categories of our day. I am satisfied that more is there. Really to write the story of that Life one must appraise Life, and Man, and Man's relation to the Universe, and God; so spacious are the implications of that Life.

For all it would be so autobiographical in its personal implications, and so revelatory of the social shortcomings of our age, every man of us in the ministry ought to be writing his own *Story of the Life*. We would do well to let it grow as long as we live, that at last we might take it up and say, "O Lord, here is my *Imago Christi*. Its

very imperfections disclose the spiritual poverty of my vision and the moral nakedness of our age. Forgive us, that we have not seen more of Him. But we have followed Him, though this was all of Him that we could see. Now let us see Him as He is!"

Then shall the gates of the Soul be opened, and the King of Glory shall come in.

Worship on the American Frontier

By W. W. SWEET

[*Dr. Sweet, Professor of American Church History in the Divinity School of the University of Chicago, is well known to readers of the "Register" not only as author of "Our American Churches," "The Story of Religions in America," and "Religion on the American Frontier," but also of the article in our issue of the "Register" for November, 1932, on "Christmas in American History." That article has since been reprinted in many journals in this country and abroad.*]

CAPTAIN JOHN SMITH in his *True Relation* gives the following description of the first place of worship in Virginia:

Wee did hang an awning (which is an old saile) to three or four trees to shaden us from the sunne, our walles were rales of wood, our seats were unhewed trees, till we cut plankes; our pulpit a bar of wood nailed to two neighbouring trees. This was our church till we built a homely thing like a barne, set upon crotchets covered with rafts, sedge and earth; so was also our walles, that could neither well defend wind or raine. Yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion. . . . .

The first church built by the Pilgrims has been described for us by the Dutch chief-merchant at New Amsterdam, who visited Plymouth in the year 1627:

Upon the hill they have a large square house, with a flat roof, made of thick sawn planks, stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds, and command the surrounding country. The lower part they use for a church, where they preach on Sundays and other holidays. They assemble by beat of drum, each with his musket or firelock, in front of the Captain's (Miles Standish's) door; they have their cloaks on and place themselves in order, three abreast, and are led by a sargeant without beat of drum. Behind comes the governor (William Bradford), in a long robe; beside him on the right hand, comes the preacher (Elder Brewster), with his cloak on, and on the left the captain, with his side arms and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him.

Such were the first places of worship in which the people of the earliest American frontier worshiped. Thus was begun the era of the log meeting-house, which was to make its appearance over and over again in each successive American frontier as population pushed westward.

There were two influences in early New England which tended to destroy the element of beauty in worship. One was the influence of crude surroundings; the other was the Puritan opposition to the use of ritual. Religious ceremonies they rigorously condemned, and even marriages and funerals they conducted without forms. The main service of a New England congregation began at nine o'clock on a Sabbath morning. The people were summoned in the larger communities by a church bell; in the smaller towns by a

drum or a conch shell. The service of worship was opened by a long prayer, and no matter how long the prayer the congregation stood. Next came the Bible reading, the minister expounding as he read, for "dumb" reading, as reading without comment was called, seemed to smack of the ritualistic service of the Church of England. The sermon was, of course, the main element in Puritan worship, and contrary to the usually accepted notion, the sermons were generally not more than an hour in length. The sermon completed, the service was closed with a shorter prayer.

The musical part of a Puritan service consisted of psalm singing, in which the psalm was lined out by an elder or deacon, or someone designated by the minister. The people knew few tunes, and even as late as the beginning of the eighteenth century congregations were rarely able to sing more than three or four at most. Even the few melodies commonly used became so corrupted that no two individuals sang them alike, so that a congregation singing sounded like "five hundred different tunes roared out at the same time, often one or two words apart."

Even the churches which continued to use the historic ritualistic service, such as the Anglican and the Lutheran, found it impossible in the American wilderness to use the service as it was intended, because few if any of the congregation were supplied with prayer books. If the responses were read at all, the clerk alone made them. In the Anglican churches the singing consisted of the psalms of David in meter, which were lined out by the clerk, and the tune raised with the aid of a tuning fork. Because of the numerous frontier limitations the custom naturally arose among the Anglican clergy of abridging the service, and often the absence of the clerk made necessary the omission of all responses.

What the frontier did to a ritualistic service is well illustrated by the experience of the American Methodists in attempting to use the service book prepared by John Wesley. This service modeled after the Anglican Sunday service had been adopted by the organizing conference of the Methodist Episcopal Church in 1784, which recommended that it be read at the morning service by all the Methodist circuit preachers. For a time it was used in the larger churches, and gowns and bands were worn by the bishops and the older preachers, but the majority of the people disliked such formality and the prayer book, with the gowns and bands, were soon laid aside, and have only in recent years begun to reappear.

While the rude surroundings of the frontier were responsible for limiting and often entirely eliminating the use of the historic rituals in public worship, the development of the Camp-meeting and other great outdoor religious assemblies was responsible for the introduction of most unfortunate elements in the worship of the popular churches. If, as we were told by Professor McNeill, the Catholic mass was a school of good taste and good manners in public worship, the camp-meeting was a school of bad manners and worse taste.

The vast crowds which assembled in the woods, in which the dissolute and the irreligious were always more numerous than the professing Christians and the serious-minded; the disorder which always accompanied every such gathering, often greatly increased by the effect of raw whisky sold by hucksters from wagons about the camp grounds; the strange physical phenomena, such as the falling exercise, the shakes, the jerks, the holy laugh, and the barking exercise, sometimes seiz-

ing whole congregations; the shouting and perspiring preacher in the stand—these were more or less common spectacles on hundreds of camp-grounds, east and west, north and south, for more than two generations. Often it was impossible to handle the vast crowds which attended, and people talked and walked about during the services. Sometimes a dozen different hymns or songs were sung at once in the same assembly; often as many prayers were being offered at the same time. At a later period when the revival meeting moved into the churches, much the same confusion persisted, and more unfortunately, perhaps, the confusion and disorder which characterize the revival persisted in the usual services of the churches.

Another influence growing out of frontier conditions, and one which persists to our own time, grew out of the peculiar type of music known as the "camp-meeting spiritual," the forerunner of the "gospel" songs. The absence of hymn books at camp meetings gave rise to improvised songs, many of them extremely crude. At the beginning of the camp-meetings regular hymns were sung, but as the meeting "warmed up" so-called spiritual songs, improvised at the moment, were used. An example of such songs appears in a collection of *Hymns and Spiritual Songs*, published in Richmond, Virginia, 1807. It is entitled "Shout Old Satan's Kingdom Down," and contains eighteen verses:

This day my soul has caught on fire, *Hallelujah,*
I feel that heaven is coming nigher,
Oh, glory Hallelujah.

Chorus

Shout, shout, we're gaining ground, *Hallelujah,*
We'll shout old Satan's kingdom down,
Hallelujah!

When Christians pray, the Devil runs,
Hallelujah!
And leaves the field to Zion's sons,
O glory Hallelujah!

Far be it from us to judge the worship practices of the frontier by the standards of our more ordered society of today. It is difficult, however, to understand how such disorder in worship as was common on the frontier, could serve the cause of religion, or could be of any assistance in imbuing people with the desire to live the better life. Frontier Christian worship was often warped almost beyond all recognition, and yet there is an abundance of reliable contemporary testimony that the total effect of western revivalism was to raise the standards of western life. Says David Rice, the father of Kentucky Presbyterianism, commenting on the influence of the great western revival, "Some neighborhoods, noted for their vicious and profligate manners are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed."

While admitting that such practices in worship as were common in the early west might have been useful on the rough and rude frontier, it does not follow that they should be perpetuated for all time, or that they would be effective in our more ordered society. And yet there are many good people in the churches with a revivalistic background who still think that a religious revival, in order to be real and effective, must be accompanied with noise and confusion. It was the prophet Elijah's experience that the voice of the Lord could not be heard in the wind which rent the mountains, or in the earthquake, nor in the fire, but in the still small voice. The most effective type of worship is that which gives the still small voice a chance.

Eight Years of Religious Drama

By Fred Eastman

WITH trembling knees, just eight years ago, I began the teaching of religious drama in this Seminary. It was the first chair of the kind in any seminary. It was really more a bench than a chair, for along with drama I have also been giving courses in biography, literature, and religious journalism. A year ago in the *Register* I told of our experience in the field of biographies and the teaching technique evolved there. Here I shall try to tell the story of the developing drama courses.

In 1926 there were but a few books on the subject of religious drama, and only after combing the publishers' lists with great diligence could I discover enough dramas of suitable artistic quality to make up a single volume. Today there are scores of books upon the subject and literally hundreds of religious dramas, although not more than fifty which could be counted as excellent in quality. Then it was the exceptional church that was producing drama. Today more than half of the larger churches in America are using drama, not as entertainment, but as a means of ministering to the souls of men. This rapid development, of course, came quite of itself. I cite the fact only to show that the Seminary established its courses at the beginning of the movement.

By religious drama I do not mean biblical drama necessarily. Biblical drama is but a small sector of this field; and many biblical dramas do not have a religious effect. *A religious drama is one that has a religious effect upon a congregation: that is, it exalts the spirit, sheds light on spiritual struggles, or challenges the will to right wrong.* The dramas my students are studying and striving to create are for the most part modern dramas with humor and imagination dealing with the religious struggles of our own day and seeking to reach the emotions and wills of the present generation. So far as it is possible for frail human flesh, we are trying to avoid preaching and propaganda.

Why Teach Such Drama?

The answer is simple: it is in order to provide a discipline and development of the creative, imaginative, and emotional life of the students comparable to the discipline and development of their intellectual life by courses in theology, philosophy, church history, exegesis, etc. It is our hope that students whose inner life has been thus cultivated will be better able to minister to the starved inner lives of the people of their future parishes. If the drama courses result in this, they will justify themselves whether or not the student is ever called upon to write or produce dramas in his own parish.

Does the present age have a peculiar need for a ministry to the emotional and aesthetic life? There can hardly be doubt on this point. The increasing mechanization and institutionalism of human life have left the creative impulses unsatisfied. Men feel that they are more and more coming to be cogs in a great machine, a machine that is liable to grind them to powder in any moment of great strain. They want to be saved from this machine life. They want to be saved from the gods of standardization that are trying to make them all conform to type—to think and believe and act alike. The very preservation of sanity and emotional poise demands that the creative impulses

and the thwarted emotions be trained and directed toward useful ends instead of running wild or burning themselves out in suppressed protest and rebellion.

In America during the past fifty years we have been multiplying our machines and starving or crushing our poets. With a population of 120,000,000 we have not produced as many great artists as the little city of Athens with a population of 30,000. It is not simply a question of sustaining and encouraging the individuals who show artistic talent; the larger task is to foster and cherish the aesthetic life in all of us. For it is in our aspirations and our beauty and our courage that the poets find their songs. Here is a fundamental problem in salvation today. If salvation means anything for the present day, it means saving the creative and aesthetic in us from being crushed to death under our machines.

Tomorrow's Ministers

What sort of minister should we endeavor to develop to meet this need? One who has the creative power of God to move upon the chaos of our spirits and bring light out of darkness, order out of disorder, beauty out of ugliness. One who can nourish "the life of God in the soul of man." One who can touch our imaginations, who can integrate our personalities and give them direction and expression in the midst of all the conflicting currents of an industrial age. One who can reach our emotions and resolve their discordant jangling. One who can feed our souls; who can lead us beside the still waters.

It is obvious that the traditional courses in theology, church history, exegesis, and the like, however necessary and invaluable in themselves, are not adequate to develop this type of minister. In this respect the liberal seminaries are as badly off as the conservative ones. Any seminary seriously facing the question of what courses to put into its curriculum in order to discipline and stimulate the aesthetic life of its students, so that they in turn will be better able to minister to the aesthetic life of their future parishioners, will probably arrive sooner or later at some combination of courses in the arts: music, painting, architecture, literature, and drama.

Shall We Imitate Medieval Catholicism?

Right here a word of warning belongs, and it comes in the words of the late Professor Gerald Birney Smith of the University of Chicago. He said:

> It would seem that the time has come when theological seminaries ought to face squarely this new problem. Ought there not to be developed a department which shall consider the whole realm of worship and aesthetics as seriously and as thoroughly as the problems of biblical criticism and of religious education are being considered? . . . . It is only as the aesthetic side of Protestantism shall be taken as seriously as its intellectual and pedagogical aspects that we shall be able in the perplexing age before us to commend our faith with all the power and dignity which it deserves. If Protestantism is worth preserving, it can be preserved only as it shall be made as obviously dignified and worthy as Catholicism. *But this dignifying of Protestantism cannot be a mere imitation; it must develop its own original worship and its own original aesthetic forms* in all the realms of religious art.

The Chicago Theological Seminary began its venture into this field by the installation of courses in drama, because drama combines so large a number of religious values in a small compass. The very essence of drama is emotion, and the function of drama is to hold up the mirror to the emotional conflicts of the soul. A minister who learns how to see the drama in human life and how to reflect it in his sermons has acquired that something

which makes the difference between a good man and a man of spiritual power.

Such are the reasons for teaching religious drama, and for counting it not an incidental element in religious education, but a major factor in the development of the spiritual natures and equipment of candidates for the ministry. If space permitted, it might be worth while to give a bit of history showing how successfully over a period of nearly five hundred years the ancient Athenians used drama in the greatest experiment in adult religious education the world has ever seen; or how drama and religion have always gone hand in hand among peoples whose religion made a challenge to the human will. But I must be content to point out that it is not a matter of fad or chance, but a course of action deeply rooted in historical precedent, that in a day when the emotional and creative life of people demands salvation and development, we enlist the art of drama in the service of religion.

At the Chicago Theological Seminary five courses—each a major running four hours a week for a term of twelve weeks—constitute the present program in religious drama.

The Foundational Course

The first course consists of a study and analysis of the best available dramas presenting the struggles of the spiritual life. The student begins with some of the Greek tragedies of Aeschylus, Sophocles, and Euripides; then dips into the mystery and morality plays of Medieval England; then jumps to modern dramas, where he deals in more detail with the plays of John Galsworthy, Lady Gregory, Harold Brighouse, Henrik Ibsen, John Drinkwater, Charles Rann Kennedy, Channing Pollock, Philip Barry, Eugene O'Neill, Maxwell Anderson, Percival Wilde, Marc Connelly, Zona Gale, Elizabeth McFadden, Phillips E. Osgood, Mary Hamlin, and Percy MacKaye. In the classroom, we take these plays apart in order to see what makes them tick. By the end of this first course, the student has learned some of the essentials of dramatic technique—emotion, character, conflict, suspense, action, choice, and climax.

Play Production

The second course deals with the principles and technique of the production of religious dramas in churches and parish houses. In these courses we use the project method. We select a few one-act plays (occasionally a full-length one) and produce one every three or four weeks. After producing a play at the Seminary, we take it to various churches, large and small, in the neighborhood or somewhere within fifty miles, and give the students the experience of presenting it before different audiences and under varying conditions. The students enrolled in this course are known as "The Seminary Players" and have been striving for higher standards in religious drama production. Each student is required not only to act but to take responsibility for certain practical aspects of the productions—directing, lighting, costuming, stage-management, make-up, etc.—and these responsibilities rotate with succeeding plays, so that by the time the student has finished the course he has supposedly learned something about all the major factors which comprise play production.

Playwriting

Following this, the third course is one in playwriting. Having learned something of the principles of dramatic technique in the first and second courses, the student now tries to apply them in a play of his own creation. He sweats blood in his travail, and the child which he

brings forth is not always perfect or complete; but when the play is finished, the student has had a discipline for his emotions and imagination as rigorous as any intellectual discipline provided by philosophy or higher mathematics.

In this playwriting course, the project method is again used. Each student chooses his own characters, theme, situation, and plot, and lays them all upon the workshop table, where they are criticized and discussed by the other members of the class. Each student is encouraged to discover and portray some spiritual struggle at his own elbow—some conflict with which he is familiar, rather than one about which he has only read. One year, for example, a student chose the struggle of an Oriental student on an American college campus. The play which resulted (*The Color Line*, by Irene Taylor MacNair) has had hundreds, perhaps thousands, of productions throughout the churches of America. Another student, a missionary on furlough, chose as the background of her play (*Ba Thane*, by Edna Baldwin) the struggle of a missionary family in Burma against the handicaps of a certain kind of American business man on the one hand and failing support from the home base on the other. A third chose the story of a modern prodigal son. A fourth pictured the spiritual trial, crucifixion, and resurrection of a country schoolma'am. A fifth built his play around doubting Thomas. A sixth student showed the conflict between Jeremiah and the priests and people of his day. A seventh presented the heroic efforts of an educated colored girl against race prejudice. Another dramatized the social and economic battles that center around the production of a city's milk. These examples are probably sufficient to illustrate the types of dramas which the students endeavor to create.

Pageant Construction

The fourth course, which alternates with the third, is devoted to pageant construction. After much the same process used in playwriting we study and analyze examples of pageants good and bad and then try to construct our own. The class as a whole first co-operates on the creation of a pageant, such as the one we did on war entitled "It Shall Not Be Again." Then each student constructs one of his own.

The Newest Course

And now we are beginning a fifth course to be called "Religious Values in Modern Drama." It is a study of the dramas of Eugene O'Neill, Maxwell Anderson, Philip Barry, Sidney Howard, Elmer Rice, Paul Green, Benn Levy, George Bernard Shaw, and others, with special reference to their interpretation of the spiritual problems of our own day. I approach that course with confidence and zest, for I am certain that no matter how I teach it the content of the plays is bound to make it exciting. Each play we study is a veritable crucible of life itself. Students and instructor together are going to walk into the fiery furnace and see what they can find of God there.

Summing it up, then, the teaching of religious drama in a theological seminary is not a new wrinkle in religious education, or a means of making Bible stories interesting to children. *It is a deliberate attempt to develop strength, beauty, and power in the imaginative and creative life of the players and the audience.* It is no fad; its roots go down to the beginning of religion and drama. Its immediate warrant lies in the need of our times for a spiritual ministry to the aesthetic and emotional life of our people. Its fruit is in human lives enriched in understanding, sympathy, and fellowship.

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

Class of 1934:

Perry Dickinson Avery is pastor of the Congregational Church at Washington, Pennsylvania.

Arthur Douglass Gray has been called to the Plymouth Congregational Church at Washington, D.C. He is to be ordained there on November 5. President Palmer will preach the sermon.

Roger Hazelton is doing graduate work at Yale Divinity School and is pastor of the Congregational Church, Chester, Connecticut.

George Plummer Helliwell is pastor of the Congregational Church, Canova, South Dakota.

Richard Rollins Hulbert is pastor of the First Congregational Church, Port Washington, Wisconsin.

Gerald Edwin Maggart is pastor of the Boulevard Congregational Church, Detroit. Betty Male and Gerald were married September 1, 1934. Gerald was ordained October 19. President Palmer preached the sermon.

Wesley Riedel is assistant pastor and director of religious education at the First Congregational Church, Oak Park. He was ordained October 3. President Palmer preached the sermon.

Theodor Frederick Stoerker is pastor of the Salem Church, Rochester, New York.

Daniel Day Williams, graduate fellow of the Seminary, is doing graduate work at Columbia University and Union Theological Seminary.

Stephen James Williams is teaching at Ipswich, South Dakota.

1934. *James Anderson* is now at Tomahawk, Wisconsin.

1934. *Russell McConnell* is to be ordained November 21 at Union City, Michigan.

1934. *G. Dewey Wigfield* is pastor of the Congregational-Christian Church of Warren, Indiana. He was married on Tuesday, June 5, to Miss V. Fern Lucas of Paulding, Ohio. President Palmer performed the ceremony. The bride has been a student in the Seminary.

1933. *Robert Bentley* has been called to the Ivanhoe Congregational Church at Portland, Oregon. He was ordained this summer in Graham Taylor Hall. On August 2 he was married to Helen Niles.

1933. *Rudolph Clemen* is the new president of Whitman College, Walla Walla, Washington.

1933. *Fred Hall* was ordained at Avoca, Nebraska on October 12.

1933. *Keenan and Margaret Sheldon.* Shirley Ann was born September 2. Keenan is back at the Seminary and Margaret is coming soon to Chicago from Oklahoma City, Oklahoma, where they have been working.

1933. *Richard Steiner* has been called to the pastorate of the Church of Our Father, Portland, Oregon. He was ordained at Grinnell, Iowa.

1933. *Joseph Ward* was married to Lorene Tucker on June 10 at Yankton, South Dakota.

1932. *Leland Carlson* has been having an interesting trip to Palestine.

1932. *Kendrick Grobel* has completed his two years as fellow of the Seminary. He was awarded the degree of Doctor of Theology *magna cum laude* at Heidelberg, Germany, July 27. He was married to the niece of Professor Rudolf Bultmann on August 20. Marianne and he sailed on the "Deutschland," arriving in New York August 30. He is now teaching New Testament Interpretation at Hartford Theological Seminary.

1932. *Isabelo Pacquing* has been teaching in Kalinga Academy, Mountain Province, P.I.

1932. *M. Frank Liotard*, on August 20, 1934, received pastoral ordination at Fontainbleau, France; his father, a former missionary to North Africa, taking part in the service. M. Liotard soon will become assistant pastor of the Huguenot Church of the Holy Spirit in Washington, D.C.

1931. *T. S. Chin* has been appointed the new principal of our high school in Fenchow, China.

1931. *Fred Hyslop* has accepted a call to the church at Wisconsin Rapids, Wisconsin. He was married on August 28 to Miss Eunice Welles.

1931. *Ormond A. Schulz* has been working with Dr. Soares in the Neighborhood Church of Pasadena. He has been teaching in the Pasadena Leadership Education School for teachers of religion.

1931. *Louis Wilson* is pastor of the Congregational Church, Weeping Water, Nebraska. Louis and Violet welcomed the arrival of David Otto Wilson on March 3, 1934.

1930. *K. Kawachi* has recently been married. His bride is a Japanese girl educated in Japan. He is teaching English in a college near Osaka, Japan.

1930. *Harold Matthews* has been transferred from Tientsin, China, to Fenchow, Shansi, where he has general oversight of the work of sixty men evangelists in a field about the size of the state of Iowa. It takes two weeks to cross from one end to the other and ten or twelve weeks to cover the field visiting each church. *Timothy S. Chin* is the new principal of our high school at Fenchow. So they will be of mutual help to each other. There are two other of our Seminary men in the Fenchow work, *Elmer Golden* (whom Matthews is relieving) and *Paul Reynolds*. What a fellowship and what a work! We extend the greetings and best wishes of the Seminary.

1930. *Herbert G. May*, Old Testament Department, Oberlin Seminary. His little daughter's name is Gola Joyce Kina. He explains in answer to our inquiry that Gola is the name of the wife of Buddha who was a very beautiful character. Kina is the name given in the records of Thoutmos III to the little brook which flows past Megiddo, Palestine (where Herbert was helping Professor Breasted in the excavations).

1930. *Ezra Young* is taking the place of Fred Hyslop as Congregational student pastor at the University of Wisconsin. He was married on April 2 to Jessamine Gray in Detroit.

1929. *Mrs. and Mrs. Harold T. Janes* welcomed Barbara Violet Janes on April 24—a "brand new baby" weighing seven pounds eleven ounces.

1929. *Saburo Nakamura* is pastor of a church in Hiroshama, Japan. He has sent us a picture of a large and interesting group of his church people.

1928. *Elsie Smith* is back again in Sydney, Ohio, after doing a fine piece of work at Iron River, Wisconsin.

1927. *Raymond Oshimo* is about to celebrate the Fiftieth Anniversary of his church, the Bancho Congregational Church in Tokyo. He is hoping to clear off the debt of the church in honor of the event.

1926. *Mary E. Andrews* is Assistant Professor of Religion in Goucher College, Baltimore. Her recent book *The Ethical Teaching of Paul* is of real and practical value to all religious leaders. See Book Reviews.

1926. *Howard Bozarth* is pastor of the North Congregational Church at Haverhill, Massachusetts.

1926. *William Earl Brehm*, Hancock, Michigan. Mr. and Mrs. Brehm are happy over the arrival of Margaret Ruth on June 26.

1926. *David McKeith*, Asylum Hill Congregational Church, Hartford, Connecticut, has been making an extended trip in Europe this summer.

1925. *Mrs. J. C. Robertson* (Louise Miller) died November 5, 1933, at the age of thirty-nine years at Broadhead, Wisconsin, where Mr. Robertson is pastor of the Congregational Church.

1922. *Ralph R. Keithahn* is planning to return to India after a busy summer at young peoples' assemblies. For the last two years Mr. and Mrs. Keithahn have been doing a remarkable work at Gann Valley, South Dakota. It did us good to have them eat supper with us at the Opening Exercises of the Seminary October 2.

1922. *Clifford Manshardt.* The seventh annual report of the Nagpada Neighborhood House in Bombay, India, shows the remarkable growth of this Christian service. He has recently been given large responsibility and opportunity in being designated temporary director of a $15,000,000 trust fund left by the late Sir Dorabji Tata.

1919. *N. M. Olmsted* has rounded out a ten-year pastorate at Brainerd, Minnesota. We often think of you, Olmsted, and send you our heartiest greetings.

1919. *Claude Warren*, Land O'Lakes, Wisconsin, has published another interesting article on his North Woods experiences, "The Mir-

acle of the Changed Mood," in the September issue of *Church Management.*

1918. *Arthur E. Fish* has been called to the pastorate of the Congregational Church in Eldora, Iowa.

1918. *Paul Reynolds* is with Matthews and Chin at Fenchow, China.

1908. *Nelson W. Wehran,* D.D., for some years secretary to the president of Grinnell College, is now pastor of the Congregational Church at Naperville, Illinois.

1906. *S. H. Herbert* is located at Belle Fourche, South Dakota. He has two sons, Donald, 21, in Denver, Paul, 17, at home. He lives on U.S. 16 to Yellowstone Park and "would be glad to have any C.T.S. alumnus stop for a visit."

1902. *E. Albert Cook* is occupying the Chair of Theology at Bangor Theological Seminary for this year.

1896. *J. Merle Stevens* passed away in Wisconsin Rapids, Wisconsin. The charm of his personality and the brilliance of his sermons have left a lasting and indelible impression upon all those who knew him.

1887. *H. A. Riesser* of Hopkins, Minnesota, made us a friendly call at the Seminary in May. We certainly were glad to see him and talk with him. He still keeps young.

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Book Reviews

Lay Leadership in Protestant Churches

By Leo Vaughn Barker. New York: Association Press, 1934. 198 pp. $2.50.

In general, this study, based on questionnaires filled out by 1,001 laymen (including women) in 82 churches, urban, town, and rural, ranging in membership from 125 to 2,600, with a total membership of 51,500, comes to the conclusion that the best lay leadership comes from the group under forty years of age, with college training and, what is very significant, from those who have had active participation in church activities during adolescence.

Much is made of this latter point, and it should serve to encourage churches in laying emphasis on their program for youth of that age. Effective leadership in church work also comes from those of college training who, while in college, participated in social and religious discussion groups and took courses in sociology and religion. Thus the provision of better lay leadership in churches depends on the church itself in stimulating active participation by adolescents and on the college in continuing this active participation in religious and social interests during college days.

Dr. Barker's book should do much good in stimulating pastors to look for and train better lay leadership, in guiding them where to find it and encouraging them to recognize it in the young people of their parishes.

Albert W. Palmer

The Story of the Old Testament

By Edgar J. Goodspeed. Chicago: University of Chicago Press, 1934. 187 pp. $1.00.

In writing this book Dr. Goodspeed has done a valuable piece of work for the busy minister who wants to review his background of biblical studies or who wants to present to his church-school teachers a panorama of the origin and nature of the books of the Old Testament. The brief chapters give just the information which is needed in order to set the biblical book in question in a framework of appreciative understanding. Like *The Short Bible* the books are arranged in the order in which they were written rather than in the order in which they are printed in the King James version. This, in itself, helps to clarify the ongoing development of thought through the pages of the Old Testament.

After the long period of critical study, it is a satisfaction to realize that we have now emerged into a stage when scholarly results can be presented in simple and non-controversial ways for the better understanding of the Bible by the rank and file of our church members.

Albert W. Palmer

The Ethical Teaching of Paul

By Mary E. Andrews. University of North Carolina Press, 1934. 175 pp. $2.00.

Miss Andrews, a graduate of the Seminary, class of 1926, is teaching in Goucher College, Baltimore. She received her Doctor's degree from the University of Chicago in 1931. She has made her dissertation into a very useful and inspiring book which depicts the Apostle Paul vividly as "grappling with real problems of human need." A minister today, facing difficult situations in church and community, finds new courage and guidance in companionship with the Apostle. Chapter headings arouse the reader's interest immediately: "The Personal Equation in Corinth: Conflict of Ideals," "Community Problems in Corinth," "Was Paul an Intellectual?"

Paul moves in a Greek environment. His Jewish past withdraws into the background. He faces Greek ideas of liberty. He becomes anxious about antinomian tendencies and Gentile conceit, and on this account reverts occasionally to an emphasis on law (p. 161).

The famous trio, Faith, Hope, and Love, appear as three members of a Greek quartet, Faith, Hope, Love, and Knowledge. Paul omitted the fourth because it was already being overemphasized among his people. The "Knowledge" comes into its own in the Gospel of John.

The criticism might be made that the book pictures Paul too much as a practical man who

"simply did the best he could" in his varying situations. But the reader should understand that the principal contribution of this book is in overthrowing a too intellectual and theological picture of Paul. It is to be hoped that the author may soon write a second volume on the "Religious Convictions of Paul" which will supplement this volume.

BENJAMIN W. ROBINSON

EPOCHS IN THE LIFE OF SIMON PETER

By A. T. Robertson. New York: Charles Scribners, 1933. 321 pp. $1.75.

Dr. Robertson has added to his *Epochs in the Life of Christ* and *Epochs in the Life of Paul* another useful volume. The vigorous and inspiring personality of Peter with the lights and shadows and the rapid changes is presented in a scholarly and conservative way. The biography is ideal for a series of talks on the apostle or for a Bible-class course.

BENJAMIN W. ROBINSON

WORD PICTURES IN THE NEW TESTAMENT

By Archibald Thomas Robertson. NewYork: Harper & Bros., 1933. 488 pp. $3.50.

This volume completes the series which covers the entire New Testament. It is a most usable and practical commentary for the minister who wishes to develop his knowledge of the Greek text of the New Testament. It covers all points of syntax and grammar. It is so arranged that it may also be used by an English reader. It gives fine insight into the religious content and value of the words of the New Testament. While it is conservative in attitude its great value is well expressed in the words of the dedication: "To Dr. Adolph Deissmann of Berlin who has done so much to make the words of the New Testament glow with life."

BENJAMIN W. ROBINSON

JESUS THE UNKNOWN

By D. S. Merejkowski. New York: Charles Scribners, 1933. 445 pp. $2.75.

The author of *The Romance of Leonardo Da Vinci* has turned his literary and poetic genius to the stories of the Gospels. But, unfortunately, he has not restricted himself to known traditions about Jesus. The result is too imaginative and unreal for most readers. He writes about the Mother of Jesus (p. 149): "She was so courageous that at night she would go alone to look for a lost sheep fearing neither wolves nor the rude bandit, lustful Roman soldier, the terror of all the Nazarene maidens. . . . . Her cheeks were dusky red like almond blossoms in the gloaming. Her face round and soft as a child's and her eyes were black as night and clear as stars." How does he know all that?

BENJAMIN W. ROBINSON

LIFE OF CHRIST

By Vaughan Stock. New York: Henry Holt & Co., 1934. 230 pp. $2.00.

This volume is a weaving together of all the material in the four Gospels into a continuous narrative. It would be more helpful if it could have been done with a modern translation rather than with the King James' text. The composite picture is somewhat like the result which would be obtained if you selected four pictures of your favorite hero, or your four best paintings of the Madonna, cut them up, and fitted them together into one large picture.

BENJAMIN W. ROBINSON

MUST THE NATION PLAN?

By Benson Y. Landis. New York: Association Press, 1934. Paper, $1.25; cloth, $2.00.

"There have been in American history three great periods of philosophizing—the period prior to the presidency of Thomas Jefferson, the decade of the 40's, and today." These are the words of John R. Commons in his Introduction to Volumes VII and VIII of the *Documentary History of American Industrial Society.*

This book was written to assist in a great nation-wide palaver on the subject of national planning. If, as many say, America is going to talk before she either chooses or loses, she might talk systematically about the New Deal.

After reviewing all the important new laws and their administration, a critical analysis is made under five questions, as follows:

How have consumers fared?
How fundamental are the changes made?
What about the Constitution?
Is broad social planning a necessity?
Of what value is experimentation in planning?

This is the second of the books which Mr. Landis has written on the New Deal. The first was entitled *The Third American Revolution.* The theme of this book continues that of the first. It clearly indicates the reason why, as one goes about New England at the present time, he finds bitterness and revolt. There was happiness in New England during the years 1918–28; it was running the United Sates. The South and the West are now running the United States and New England is no longer happy.

To one who believes that the cleavage in our national life which held over since the war between the states has too often left the rural north and the rural south neutralizing each other in favor of the industrial northeast, the story outlined by Mr. Landis brings considerable satisfaction.

ARTHUR E. HOLT

RUSSIA CHALLENGES RELIGION

By George Mecklenburg. New York: Abingdon Press, 1934. 128 pp. $1.00.

This book consists of reflections about conditions in Russia from the point of view of a Christian minister. The information which the author displays does not exceed what any intelligent observer could gather on a visit to Russia. The reviewer has always supposed that an author of a book should consult at least one standard elementary work on the subject he is dealing with; but the astounding number of historical misstatements to be found in this comparatively small volume convinces him that such is not the case. There are such glaring errors that even a person with a moderate knowledge of Russian history would be able to point them out.

MATTHEW SPINKA

INTOLERANCE

By Winfred Ernest Garrison. New York: Round Table Press, Inc., 1934. 270 pp. $2.50.

This study in intolerance—religious, racial, national, social, economic, and political—written by one who knows history, reveals an insight into the age-long manifestations and the dire results of intolerance in all its forms. Our age suffers as much as any from intolerance—particularly national, racial, and economic—and all who wish to know what remedy to prescribe must know enough about the disease to diagnose it correctly. Hence, the importance of this thoughtful, well-written study. The author does not suggest as the remedy a complete tolerance of everything—that would hardly be a virtue—but wishes "to induce people to consider critically their own attitudes." It is bad "to be stupidly intolerant, to be partisanly or bitterly or traditionally intolerant." The work is warmly recommended both to ministers and lay people, for it is written with expert knowledge and in sufficiently popular style to appeal to all classes of readers.

MATTHEW SPINKA

THE SEPARATED EASTERN CHURCHES

By Reverend Père Janin. London: Sands & Co., 1933. 243 pp. 5s.

This is a translation of the original French edition which was published in 1930. The work consists of sketchy, historical surveys of the various Eastern Orthodox and separated communions, to which is appended a statement of the organization and the liturgical usages of each ecclesiastical unit. It is to be regretted that the translator has not attempted, with but two exceptions, to bring the developments up to date. There is a surprisingly large number of minor errors, but on the whole the work is one of the most concise and informing surveys of the subject available in English. For general information the book is fairly reliable and satisfactory.

MATTHEW SPINKA

WORLD TIDES IN THE FAR EAST

By Basil Mathews. New York: Friendship Press, 1934. 184 pp. Cloth, $1.00; paper, $.60.

The swiftly changing scene of the Far East is of increasing importance in world-affairs, for it is there that the center of gravity lies. The book under review is a non-technical, but reliable and adequate analysis of the tremendous changes which are in progress in China and

Japan. Against the historical background of the traditional cultures of these countries the author depicts in the foreground the most recent developments, particularly stressing the effects of nationalism and communism. He also tells the story of how the introduction of the machine has revolutionized the life of these countries. The book concludes with an appeal for a new order of things in the Far East, to the building of which Christianity may—in fact must—make its contribution. The book is particularly well adapted for mission study classes and for those who desire a non-technical presentation of the main outlines of the subject.

MATTHEW SPINKA

THE MEANING AND TRUTH OF RELIGION

By Eugene William Lyman. New York: Scribner's, 1933. 468 pp. $3.00.

No single book dealing with religion published by an American last year can compare with this substantial treatise by Professor Lyman. The one-book buyer will spend his money well in purchasing it, for every page invigorates the mind and enriches the soul. Wisdom, urbanity, urgency, and steadiness of Christian spirit shine through its pages. For all its mellowness it deals with the central and poignant questions of contemporary religious concern. Its keynotes are the ethical mysticism and the creative faith that Dr. Lyman's readers have long associated with his name.

A. C. MCGIFFERT, JR.

THE CHANCES OF SURVIVING DEATH

By Wm. Pepperell Montague. Cambridge: Harvard University Press, 1934. 98 pp. $1.00.

Professor Montague does not share the academically popular opinion that there is something "antiquated or unworthy about the question of man's personal continuance." Declining to interpret life in mechanistic terms he nevertheless proposes a physical theory of mind. By his hypothesis of a "physical soul" he seeks to retain the advantages of a qualitative dualism between mind and body and at the same time acquire the advantage of a monism that provides a physical basis for the psychical. To carry conviction his analysis requires more extended treatment than he has been able to give it, even though he has stretched the Ingersoll lecture on "Immortality" far beyond its traditional length. His hope of surviving death rests ultimately on the intimations contained in moral experience and communion with God.

A. C. MCGIFFERT, JR.

HUMANIZING RELIGION

By Charles Francis Potter. New York: Harper, 1933. 265 pp. $2.00.

With the exception of a few paragraphs devoted to modernism this book is oriented toward the orthodox churches, in one of which Mr. Potter grew up. It is written in a sprightly vein, with good humor and good sense, brightly lighting up several surfaces of contemporary life but seldom illuminating its profundities. Like other two-dimension books of this school of theology it contains intimations of a theism which the author either fails to recognize or deliberately ignores. Such a deficiency in candor or in acumen may make for good polemic but does not advance constructively the cause of truth and right.

A. C. MCGIFFERT, JR.

BEYOND FUNDAMENTALISM AND MODERNISM. THE GOSPEL OF GOD

By George W. Richards. New York: Scribner's, 1934. 333 pp. $2.00.

President Richards presents in this book what may adequately be described as a "theology for laymen." This phrase is meant to imply a decidedly positive judgment. For it is obviously much easier to speak in theological terms on theology to theologians than to render theological wisdom comprehensible to laymen. Whosoever succeeds in this latter purpose deserves high praise for his achievement, especially from the professional theologians. Many theological books are dry as dust, they hardly betray their origin in the Christian faith without which they could not have been written. Professor Richards' work does not belong to this category. Having "reached his present position by way of Schleiermacher, Ritschl, Troeltsch, Barth and Brunner," he writes as one who bears witness of the gospel of God to the perplexed men of the present age.

Fully versed in the culture of the modern world, he desires to show the fulfilment of the quest for the meaning of life in the gospel of Christ which transcends worldly and human questions and aspirations. In doing so, he is openly a follower of Barth and especially of Brunner, whose ways of thinking he adopts for his own presentation of the Christian faith.

The thoughtful reader will desire a fuller explanation or a justification of many of the opinions which the author passes, and he will put many of the same question marks on his pages which he would apply to the ideas of the "Barthians," but he will also realize that in books like these the gospel as it has lived throughout the ages is truly proclaimed.

W. PAUCK

CALVIN

By R. M. Carew Hunt. London: Centenary Press, 1934. 335 pp. 10/6.

On the cover of this new book on Calvin, the publishers announce that "since the appearance in 1906 of Walker's *John Calvin* no reliable biography has been published in English, and the researches of Continental scholars during the last twenty years . . . . are therefore largely unknown in Great Britain." There can be no doubt that Mr. Hunt has made an extensive use of the numerous recent studies on Calvin (without having neglected the primary sources) but one cannot be certain whether the product of his labor is just as "reliable" as Walker's work to which his publishers refer. For in writing a biography of Calvin, he has concentrated his attention almost exclusively upon the events of the "hero's" life, following the sequence from birth to death, occasionally discussing possibilities of interpretation or of fact, and sometimes permitting himself to pass judgment on Calvin's character, behavior, or opinions. He has not availed himself of the material now abundantly at hand which would have allowed him to present a picture of Calvin against the total background of his times and (what, I think, is a grave error) he has not fully or conscientiously used the many (primarily German and French) studies on Calvin's theological and religious thoughts which have appeared during the last two decades. His chapter on Calvin's theology and ethics is surprisingly weak. He shows himself too frequently under the influence of the popular prejudice which allots a more dominant place to the doctrine of predestination and its logical or illogical consequences than it ever had in Calvin's thinking, and he hardly realizes the supreme significance of Calvin's Biblism for his Christian thought and action. Furthermore, he succumbs to some of the generalizations which have been set into the world by Troeltsch and Weber and which they did not take as seriously as some of their uncritical "pupils" have done or which have long been refuted by specialists. Hence it is not astonishing that Mr. Hunt sometimes makes some careless, but nevertheless quite dogmatic, remarks. Referring to Troeltsch, he permits himself to state that Luther and Calvin "were men of the Middle Ages, and modern culture . . . . did not originate with the Protestant Confessions at all, but with those sectarian movements, Anabaptist and Socinian, which the Reforming leaders had done their utmost to crush out of existence" (pp. 130 f.). This statement is simply a caricature of what Troeltsch has said, and if he had really said something of this sort, it ought no longer to be repeated without criticism. On the same page one finds the amazing intimation that if Calvinism and Catholicism had been permitted to develop side by side on the virgin soil of America, "much that is to-day abhorrent in American Civilization would have been avoided."

Fortunately, slips of this kind do not appear often in the generally carefully written book, but they are frequent enough to shake the confidence in the leadership of the author. While we thank him for a readable modern biography of Calvin, we do not feel that he has filled a gap in the English literature on the reformer of Geneva.

W. PAUCK

CHURCH UNITY MOVEMENTS IN THE UNITED STATES

By H. Paul Douglass. New York: Institute of Social and Religious Research, 1934. 576 pp. $3.00.

Dr. H. Paul Douglass has applied the procedures and techniques which he has used in the study of churches to the understanding of the

church-unity movements in the United States. His ripe experience and knowledge of church life enable him to give valuable interpretations to his data. He has given us the most comprehensive picture which we have today of the status of the church-unity movements. He first of all enables us to see the trend of church groups in America. He brings up to date the movements and proposals which have come from ecclesiastical planners and also lets us see the attitudes taken by "the rank and file." He presents materials which give an understanding of the complexity of the task, but he also states that the prospects for church unity are good and reveals the nature of the factors with which we have to work in order to achieve it.

SAMUEL C. KINCHELOE

THE COMMONPLACE PRODIGAL

By Allan Knight Chalmers. New York: Henry Holt & Co., 1933. xii+229 pp. $1.75.

Dr. Chalmers is minister of the Broadway Tabernacle in New York City; his writing has the color of the modern "big city" in its illustrations as well as its kaleidoscopic, racy style. His goal, however, is as old as the practice of Christianity—the transforming of the world of conduct and conventionality by a "modern monasticism" whose purpose is the practice of the presence of God in the inner chambers of the heart and mind as well as on the racial, international, economic horizons of our common social frontier.

This task can be done best, Dr. Chalmers believes, by a radical revision of our conception and practice of prayer. It must be discarded as a "pious habit," as a kind of "life insurance," "emergency service," or "spiritual gymnastics" directed to an "errand-boy" or a "Santa Claus" God. With an intimacy and penetrating directness which is as engaging as it is challenging, he bids the reader search his own inner nature in order to re-focus his attention on the God of the parable of the prodigal. This is his suggestion for the recovery of the "lost radiance of the Christian religion," a lack which confronts, as it did L. P. Jacks, those for whom "the terrible immediacy of the way of Christ has become an historical exhibit rather than a present fact."

The great homiletical value and content of *The Commonplace Prodigal* commends it to professional as well as private use. It is reminiscent of Dimnet's *Art of Thinking* in its informal conversational tone, its genial yet keenly provocative attack on the reader's prejudices.

Its chief demerit would seem to be a rather unthinking cocksureness in its modernism which is not anxious to examine its own premises. But its great merit lies, too, in its thoroughly contemporaneous flavor and direction.

ROGER HAZELTON

CHRISTIANITY AND INDUSTRY IN AMERICA

By Alva W. Taylor. New York: Friendship Press. 212 pp. Cloth, $1.00; paper, $.60.

Ten years ago such a book as this would have been considered radical and subversive by such persons as enjoy imagining anarchists behind every fencepost. Today—so far has the thought of the world moved in ten years—this book must stand as a statement of the hopes and ideals of the more conservative element in our social and economic order. The conservatives of today are casting about for ways and means of securing a more equitable economic order without losing any of the existing machinery of politics or finance or industry. They want, definitely, to save the capitalist system. If it must make large concessions to justice, it it must compromise both its philosophy and its history, well and good. But the capitalist system must be saved if possible.

That is the thesis of this book. The author sees hope in several efforts already made under the present system. The experiences of Hart, Schaffner and Marx, of the Columbia Conserve Company, of the Baltimore and Ohio Railway, and of other large concerns are here detailed as guideposts for the future. The way out of the *status quo* is the way of reform, rather than the way of violent reorganization, or of sudden change.

Conservatively-minded people will find here as able a statement as one may easily imagine of the hopes and ideals that seem to be governing our present political and economic life. Liberals will be disappointed in this book. But all readers ought to be impressed by the wealth of factual material in it, and by the author's clear and readable style.

CHARLES STAFFORD BROWN

LITTLE EVILS THAT LAY WASTE LIFE

By Miles H. Krumbine. New York: Harpers. 128 pp. $1.00.

Miles Krumbine has a singularly happy talent for clear and striking phraseology. The little evils that lay waste life are—if one may run through the titles—the inferiority complex, spiritual evasiveness, moral evasiveness, pettiness, unfaithfulness, sensuality, skepticism, and cowardice. Each is made the subject of a fine sermon. The one on unfaithfulness is very good; it starts from Paul's single statement, a one-line biography: "Demas hath forsaken me," and goes on to spin a lot of very impressive homily from the implications of that text. The last two sermons in the volume are not part of the "little evils" series; they deal with Thanksgiving and with world-peace.

Lynn Harold Hough wrote the Introduction to this volume, and that was a lucky choice on someone's part; for every time Hough opens his mouth a book falls out, and Krumbine is of much the same stamp, his writing abundant with quotations and literary references.

CHARLES STAFFORD BROWN

FOR THE CHURCH SCHOOL

ORIENTAL FRIENDS IN THE UNITED STATES. *By Katherine Smith Adams. New York: Friendship Press, 1934. 113 pp. $1.00, $.75.*

JAPANESE HERE AND THERE. *By Forsyth-Moran. New York: Friendship Press, 1934. 149 pp. $1.00, $.75.*

JAPAN AND HER PEOPLE. *By Ethel M. Hughes. New York: Friendship Press, 1934. 149 pp. $1.00, $.60.*

Here are three more contributions of the Friendship Press to the cause of interracial and international understanding. Useful little books for the church school.

The first is a course for primary children, dealing with relationships to our Chinese, Japanese, and Filipino neighbors within the United States. It presents program plans, some story material, and valuable source suggestions.

The second is a course for juniors, suggesting five units of study concerning Japanese life at home and in this country. It includes good program directions, story and descriptive material, and adequate references.

The third is a narrative for junior high-school folks. It was first published in London in 1928, and has been prepared for current use in America through the help of Misses Ruth Seabury and Annabelle Pawley. Through the eyes of the author and the experiences of a Japanese family it gives a glimpse into many homely and interesting aspects of Japanese life.

Those who have used other Friendship Press books for children and young people will welcome these. For others they will be a representative introduction. Simple. Useful—in whole or in part.

VIRGIL FOSTER

ALEXANDER THE CORRECTOR

By Edith Olivier. New York: Viking Press, 1934. 246 pp. $2.50.

Alexander Cruden lived in England two centuries ago. He is known today for one achievement: the complete concordance of the Bible. How did he happen to undertake that? What preparation did he have? What rewards came to him? What happened to him when he turned from correcting printer's proof to correcting the morals of the nation? Did he ever get out of the insane asylum? Edith Olivier answers these and other questions in this gay and spirited biography. The sources for Cruden's life are admittedly meager, but with the concordance as an established fact and three volumes of his own *Adventures* she constructs a living, breathing Alexander, who moves about convincingly, sometimes irritating, sometimes pathetic, but glorying always in the testimony of his conscience. The publishers have given the book a fine and easily read format.

LILLA MORSE EASTMAN

PHOTOPLAY APPRECIATION IN AMERICAN HIGH SCHOOLS

By William Lewin. New York: D. Appleton-Century Co., 1934. 122 pp. $1.00.

Mr. Lewin describes an experiment in the teaching of photoplay appreciation in high schools. The experiment was conducted by a

special committee appointed by the National Council of Teachers of English. It involved sixty-eight groups, totaling 36 teachers and 1,851 pupils distributed in various high schools from the Atlantic to the Pacific. These were divided into two main groups: one called "Experimental," the other "Control." The members of the "Experimental Groups" not only saw a series of motion pictures, but discussed them with their teachers, who tried to sharpen their appreciations of the technique of cinema production, of character delineation, and of truth-to-life. The "Control Groups" simply observed the pictures but did not discuss them with their teachers. The experiment, according to its sponsors, "proves conclusively that photoplay appreciation can be taught to high-school pupils, that attitudes and tastes can be improved; and indicates what are some of the basic conditions and the promising methods for refining appreciation." The book is a presentation of the data upon which this conclusion is based.

Valuable as it is, this book accepts apparently without question the producers' position that they will be guided only by what makes money for them. The English teachers make no demand upon the producers to develop a sense of social responsibility. Modern civilization abandoned this position long ago in other realms of business. Who approves today the "right" of a man to run a disorderly house instead of a boarding house simply because he makes more money out of the former; or the "right" to sell dope instead of legitimate merchandise because there is more money in dope? Moreover, granted that English teachers can help children to be more discriminating in the selection of their plays, if the local exhibitor is still bound by systems of block-booking and blind-selling, how will the character of the pictures be improved?

FRED EASTMAN

THE RELIGIOUS FAITH OF GREAT MEN

By Archer Wallace. New York: Round Table Press, 1934. 217 pp. $2.00.

Mr. Wallace has probably done as much as any man alive to make biography an exciting subject for youth. In the present volume he writes not for youth especially, but for all who are interested in discovering the religion of great men. With meticulous care he has pursued this search through the biographies of great adventurers, artists, authors, merchants, musicians, philosophers, poets, scientists, soldiers, and statesmen. He gives a chapter to each of these groups and a couple of pages to each person whose religion he tries to portray. Thus, among the adventurers he deals with Columbus, the Cabots, William Penn, Sir Walter Raleigh, and Ernest Shackelton. From the artists he calls into his confessional Michelangelo, Da Vinci, Rembrandt, Doré, and Holman Hunt. From the scientists he calls Darwin, Huxley, Pasteur, Steinmetz, Agassiz, and Oliver Lodge—and so on through the rest of the chapters.

In general this reviewer does not care for books that study scores of men extensively rather than one or two intensively. But this is an exception. Mr. Wallace makes no attempt to interpret the religion of these men, but rather simply to record it, and wherever possible in their own words. In no other book can one find in so brief a compass or so readably recorded the religious faith of the leaders of Western civilization.

FRED EASTMAN

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

ANDREWS, M. E.: The Ethical Teaching of Paul
BARTON, G. A.: Semitic and Hamitic Origins
DAY, A. A.: Jesus and Human Personality
DENNY, W. B.: The Career and Significance of Jesus
GOODSPEED, E. J.: The Story of the Old Testament
GRANT, G. C.: Form criticism
GRENSTED, L. W.: The Person of Christ
LAKE, K.: Paul, His Heritage and Legacy
ROPES, J. H.: The Synoptic Gospels

Church History:

BOASE, T. S. R.: Boniface VIII
BROWN, C. R.: They Were Giants
CASE, S. J.: Makers of Christianity
DEHASS, J.: History of Palestine
GARRISON, W. E.: Intolerance
KELLER, A.: Religion and Revolution
KERENSKY, A.: The Crucifixion of Liberty
MECKLENBURG, G.: Russia Challenges Religion
PIPER, O.: Recent Developments in German Protestantism
STOWE, L. B.: Saints, Sinners and Beechers
VIDLER, A. R.: The Modernist Movement in the Roman Church
WILLIAMS, N. P. AND HARRIS, C.: Northern Catholicism

Science of Religion and Missions:

BAKER, A.: Christian Missions and a New World Culture
BROWNE, L. E.: The Eclipse of Christianity in Asia
HAYDON, A. E., ED.: Modern Trends in World-Religions
HOPKINS, E. W.: Origin and Evolution of Religion
IQBAL, M.: The Reconstruction of Religious Thought in Islam
KAGAWA, T.: Christ and Japan
MACNICOL, N.: The Living Religions of Indian People
MECHAN, J. L.: Church and State in Latin America
PALMER, A. W.: Orientals in American Life
SHIH, HU: The Chinese Renaissance

Philosophy, Psychology and Science:

DEWEY, JOHN: Common Faith
JACKS, L. P.: The Revolt against Mechanism
LODGE, O.: My Philosophy

Religion and Theology:

BRUNNER, E.: The Mediator
CADOUX, A. T.: A New Orthodoxy of Jesus and Personality
CAMFIELD, F. W.: Revelation and the Holy Spirit
FISKE, C.: From Skepticism to Faith
FLEW, R. N.: The Idea of Perfection
INGE, W. R.: God and the Astronomers
JACKS, L. P.: Elemental Religion
LEWIS, EDWIN: God and Ourselves
MEANS, STEWART: Faith
MONTAGUE, E. P.: The Chances of Surviving Death
NIEBUHR, R.: Reflections on the End of an Era
ROYDEN, MAUDE: Here—and Hereafter
RICHARDS, G. W.: Beyond Fundamentalism and Modernism
ROBERTS, R.: That Strange Man upon His Cross

Practical Theology:

ATKINS, G. G.: Preaching and the Mind Today
BRUNNER, E.: The Larger Parish
FISHER, F. B.: Can I Know God?
JEFFERSON, C. E.: Like a Tempest
JENKINS, BURRIS: Let's Build a New World
MCCALL, O. W. S.: The Gods of Men
MACDONALD, O. B.: Christian Worship in the Primitive Church
MERRILL, W. P.: We See Jesus
OAKDEN, J. P.: A Free Church Liturgy
SEEBACH, J. F.: The Path of Protestantism
STAFFORD, R. H.: Religion Meets the Modern Mind
WALLACE, HENRY A.: Statesmanship and Religion

Social Ethics:

Arms and the Men
EASTMAN, Max: Artists in Uniform
DOUGLAS, H. P.: Church Unity Movements in the United States
ENGELBRECHT, H. C., AND HANIGHER, F. C.: Merchants of Death
HALLOCK, G. B. F.: The Minister's Week-Day Manual
HOOK, SIDNEY: Toward the Understanding of Karl Marx
LINDEMAN, E. C.: Social Education
MOEHLMAN, C. H.: The Christian-Jewish Tragedy
MORGAN, J. J. B.: Keeping a Sound Mind
MUMFORD, L.: Technics and Civilization
ROGERS, A. K.: Ethics and Moral Tolerance
VANKIRK, W. W.: Religion Renounces War

MATTHEW SPINKA, *Librarian*